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LETTER FROM THE LAY MEMBERS OF THE EXECUTIVE
COMMITTEE OF THE

Church Association of the Diocese of Toronto

—TO THE—

LORD BISHOP OF TORONTO.

My Lord Bishop,—

In the exercise of your episcopal functions your Lordship has recently seen fit to hold a visitation of the clergy of this Diocese, expressly in reference to the action of the Church Association. We will not here discuss either the propriety or the justice of dismissing a Synod of the Diocese of which a number of Delegates, members of the Association, were among its lay members; and immediately thereafter proceeding to review their action at a meeting from which they were excluded even as on-lookers.

Neither will we now enter on the more important question of the departure on this occasion from the customary and becoming feature of an Episcopal Visitation, in withholding summonses to Church-wardens; further than to note the singular feature of its proceedings, as reported in the public prints, of the withdrawal of all laymen being insisted on; and then the Chancellor of the Diocese going through a formality worse than meaningless, in stating that church-wardens, (as well as clergymen,) "who had presentments to offer containing charges against their clergy would be permitted to present." But it is a curious commentary upon this procedure that among the laymen who withdrew from the hall was a representative of St. Philip's, Weston, the presentment from which was rejected in his absence.

As members of the Diocesan Synod, and lay members of the Executive Committee of the Church Association, the proceedings of which have been reviewed in our absence, and made the subjects of your Lordship's Charge, we beg leave to make reply in the only way left open to us. But before referring to the special points objected to, permit us very respectfully to pray your Lordship to believe that it is only under a strong sense of duty, and with much pain to ourselves, that we are constrained to occupy this position in relation to our Diocesan. We fully appreciate your courtesy, and conciliatory desire for peace, which would induce you to throw a veil over causes of division and strife. We less truly estimate the amiable kindness of heart which, your tenderness for the feelings and interests of individual

clergymen, leads you to a course which we nevertheless believe is calculated to sacrifice the rights of the people, and the true welfare of the Church. Trusting that you will give us credit for the sincerity of the convictions, in obedience to which we now act, with all deference, and respect to your high office; we proceed to review the points objected to in your charge.

I. In referring to Trinity College we deal with it solely as a Theological Institution for training candidates for Holy Orders; and as such we cannot hesitate to pronounce it unworthy of its pretensions.

Your Lordship is pleased to refer to the subject of Apostolic Succession; and to add: "Nor is there any difficulty in exhibiting "to the world the fact of this succession—to take two important "instances,—in the Sees of Canterbury and Armagh;" and you further characterize it as "a leading and essential principle of the "Church." If your Lordship means that an unbroken tactual succession of Episcopal Consecration can be traced from the hands of Christ's Apostles, through such impure channels as the Cardinals Beaufort and Wolsey; or Gardiner, Tunstal, Bonner, and the like, to the Bishops of our Church at the present day; we must reply that the evidence is such as would fail to satisfy any strict requirements of legal or historical succession; while the encouragement of the belief seems to lead to no other result than that of begetting a narrow-minded exclusiveness, and stimulating a sacerdotal spirit among our clergy, the revival of which has largely contributed to the evils which we deplore.

As laymen, we can attach little value to an idea which would deny the characteristics of a true Church of Christ to the martyred confessors of the Waldensian and Albigensian Churches, while it accredits their bloody persecutors with the exclusive heritage of that assumed requisite of the one Catholic and Apostolic Church. Without slighting whatever historical continuity can be traced between the first Christian Church in England and that of the Reformation, we are well content to believe that our Bishops derive their orders through holy men of God, among whom we can reckon such faithful confessors as Cranmer, Ridley, Latimer and Hooper; men who in the re-organization of the Church of England, and the preparation of the Liturgy, freely corresponded with the Divines of the sister Protestant Churches of the Continent, in which no Episcopal Government existed.

But, if the pretensions of Apostolic Succession can be maintained "as a logical sequence;" this at least is certain, that neither the gift of tongues, nor other special gifts and graces of Apostolic times, have accompanied the transmission of holy orders; and with such special assumptions, it is all the more incumbent on our Church

to see that she has a learned and liberally cultured Clergy. Looking for some guidance, to the requirements elsewhere deemed indispensable, we turn to Knox's College, the Theological Institution established in Toronto for training ministers for the Presbyterian Church of Canada, and there we find the following provisions:

1. A Principal and Professor of Exegetical Theology and Biblical Criticism, including both the Hebrew and Greek Scriptures.
 2. A Professor of Systematic Theology.
 3. A Professor of Apologetics, or Christian Evidences; and of Church History.
 4. A Professor of Homiletics and Pastoral Theology.
- Under this staff of Professors, with the assistance of Tutors, the candidates for Orders in the Presbyterian Church pass a three years' course of study exclusively devoted to Theology—and this after completing a four years' course in Arts, including Greek and Hebrew, elsewhere.

We turn to the Theological College of our own church, and there we find one Professor undertaking the whole Theological training; and, unless we are misinformed, the Theological Students frequently completing their entire Arts and Theological course together in three years. Giving therefore, every credit for scholarship to the Rev. Provost of Trinity College, it is manifest that, wholly apart from objections to his doctrinal teaching, the actual instruction furnished to the ministers of our church must be miserably small as compared with that given by the staff of Knox's College.

It is impossible, in the compass of an address like this, to enter in detail into the charges of erroneous teaching preferred against Trinity College. They are not now made for the first time. The late venerated Bishop of Huron pressed them in a way that carried conviction to thousands; and failing to meet with any satisfaction, he established a Theological Institution in his own Diocese, the head of which is a life member of the Church Association. But the tree known by its fruit; and we shall best test the question in brief form by referring to a work not unknown to your Lordship. "The Christian's Manual," published in 1872, is set forth as, with your Lordship's permission and approval, dedicated to you by one of your Clergy. There is no mystery, we believe, as to the authorship of the book by a graduate of Trinity College, who now, as one of the Masters of the Port Hope Church School, uses it there as the manual for religious instruction. In this manual we read of the Holy Eucharist, and the words of our Lord, "This do in remembrance of me":—

"The word translated 'do' strictly means 'make,' viz., 'this offering'; in other words, 'offer this.' It is the word always used in the Septuagint of Sacrificial Acts." p. 11.

"The reader is advised to study carefully Article xxviii., especially its third paragraph. There the body of Christ is not only

said to be 'eaten,' but also to be 'given,' viz., in the hand of the minister; 'taken,' viz., from his hand, by the receiver. Hence *the Lord's body is there, independently of the faith or conduct of the receiver.*" p. 19.

At p. 21. The reader is warned against the "most erroneous view" of the Holy Sacrament "wherein *no* Body and Blood of Christ was held to be really present in any strict sense; that in fact, there were *really* present only the 'symbols' of his Body and Blood; or, to express it in a grosser form, the Body and Blood of Christ were *really absent*;" and this he is warned against as an opinion "leading to the error condemned by the Apostle, of unworthy receiving, because 'not discerning the Lord's body.'"

At p. 94, the young Communicant is thus instructed "at the celebration:" "Concentrate, as far as possible, all your thoughts upon the service. . . . You will find it engrossing enough to follow the priest closely in the service. *Be especially careful to do this during the 'Prayer of Consecration,' for it is then particularly that the Eucharistic Sacrifice is being made, and the Sacrifice of the Cross pleaded for our sins.*" Then follow two brief prayers, and then an "ADORATION OF CHRIST" elaborately arranged, as in other works of this class.

At p. 98. is this instruction:—"When you receive *the Holy Bread*—THE BODY OF YOUR SAVIOUR—receive it not in your fingers, but into your hand. It is a very ancient and most becoming custom to cross the hands one upon the other, and receive the Sacrament into the open palm of the right hand. This is done in order that no part of the Holy Thing may fall to the ground, as will happen if you take it between the thumb and finger. *When you receive the Body of the Lord* say:—Be this, O Saviour, unto me death to sin," &c.

This, and much else of the like kind, though expressed in more vague and mystical language—along with hymns of the most pronounced character, such as we have already repeatedly quoted,—appear to us to involve the very same unscriptural, Romanising teaching which is more openly promulgated in "the Path of Holiness;" "the Manual of the Confraternity of the Blessed Sacrament," and, the like pernicious works.

This we believe to be the teaching of Trinity College; as it is the teaching of Port Hope Church School; and we do not "insinuate," but say plainly and expressly that any college where such theology is taught "is an unsafe institution for the religious training of young men, and specially of aspirants to the ministry."

We may presume that your Lordship is no longer prepared to affirm, as you did on a former occasion, that there are no ritualistic excesses in your Diocese, seeing that the Synod declared at its meet-

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ing last June, by deliberate resolution, in which your Lordship concurred, that "the dissensions and differences in the Church . . . are caused by the unfortunate introduction of innovations and "novelties in the ritual." The whole tendency of these innovations is to revert to medieval superstitions. We find in "The Christian's Manual" already referred to, this direction for the Friday before Communion:—

"On this day you ought to make your self examination, *going, if possible, to the Church to do so. There you will not only be in the more immediate presence of God, but you will also be able to do it with more solemnity.*" p. 79.

Are we really to understand that this is a kind of teaching which has your Lordship's approval? We can see in it nothing but a miserable echo of the Romish superstition, based on the doctrine of Transubstantiation, and the assumed perpetual presence of Christ bodily, in the elements on the Altar. It is at anyrate diametrically opposed to the teaching of Christ:—Matthew vi. 6. "Thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

II. Your Lordship next refers to the objections felt to the present use of the Mission Fund. We may say, in briefest terms, that wherever that fund is employed in promoting the diffusion of such Doctrines as are described above, no language can too strongly express our conviction of its misappropriation. Nor can we here avoid expressing the mingled feelings of grief and astonishment with which many members of the Church have learned of the appropriation of an annual grant of \$250, out of that fund to restore to this Diocese the Rev. C. T. Deuroche, a Clergyman proved at so recent a date to have taught the grossest of Romish superstitions in connexion with the Confraternity of the Blessed Sacrament.

III. Again, your Lordship, in language of unwonted severity, proceeds to say "we must express our amazement at the gratuitous, causeless introduction of language like this; at this resuscitation of "a long buried grievance," viz., the mismanagement and misappropriation of the funds of the Church. We must be permitted, in reply to deal very plainly with this subject, for we are at a loss to comprehend in what possible sense this can be styled "a long buried grievance." It has on the contrary been for years, and still is a notorious scandal, bringing on our Church an amount of discredit which can scarcely be overestimated. One who long held the responsible position of Trustee of the Church's funds, is at this present in possession of a portion of that fund admitted by himself as about \$47,000, and claimed as amounting to a much larger sum,

of which not even the interest has been paid for years. We can assure your Lordship that it excited not a little surprise and pain, when, at the meeting of the Synod in June last; we heard you nominate this gentleman as one selected by you to act on the Executive Committee, which among other duties, had to nominate the very Committee which was to deal with his own indebtedness.

Nor can we, after so pointed a rebuke from your Lordship, leave unnoticed the fact, that this same gentleman, retained in the office of Chancellor of the Diocese, actually conducted the proceedings at the late Visitation, after every other layman had been excluded; and guided the proceedings against eleven esteemed and blameless clergymen, for, amongst other things, advancing this most righteous charge against himself. We repeat, my Lord, that there has been, and still is a wide-spread feeling of dissatisfaction at this state of things; the result of which has already been most injurious to our Church; and is little calculated to stimulate the liberality of its members.

IV. In conclusion, we beg leave, very respectfully but earnestly to press on your Lordship the connexion between even seemingly trifling innovations in ceremonial, and the excesses and errors which have now reached so lamentable a height in England. We are sustained by the Synod of the Diocese, in pressing on your notice "the unfortunate introduction of innovations and novelties in the Ritual," as the notorious source of strife and dissensions. The Church of the Holy Trinity in Toronto has long been noted for the zeal of its clergy in the introduction of a high ritual. These proceedings have excited much comment, and given offence to members of the Church within its own parish. But it is to be presumed that, in your Lordship's opinion, they have been restrained within legitimate limits. Nevertheless it is in this parish that the first attempt at the organization of a Protestant Nunnery has been made; and while, as in many Romish sisterhoods, this "Sisterhood of S. John the Baptist" aims at works of piety and charity, we read in its report for the past year that "The Altar linen used in the Church of the Holy Trinity is washed and ironed at the House; the bread for the celebration of the Holy Communion provided, and Sister Sarah has the care of the Altar which occupies one afternoon each week."

Such "Altar" services; providing the communion-bread specially by the hands of a Sisterhood; and the "Altar" of a protestant Church prepared for its novel rites under "the care of Sister Sarah:" it seems to us, can end here in no other results than those which have followed from the like imitations of the Monastic Institutions and Sisterhoods of Rome in England.

Still more, it was one of the Clergy of the same Church of the

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Holy Trinity that your Lordship found organizing and abetting another Confraternity, with its Manual of idolatrous teachings and Romish superstitions, specially fostered in connexion with the Blessed Sacrament. It is in this same parish that "The Path of Holiness," another grossly superstitious Romanising manual, has been found placed secretly in the hands of Sunday School children. It is another of the Clergymen of this parish who has figured in the extravagancies of the Guild of St. Lawrence, in co-operation with two other Clergymen, who inculcated the anti-protestant ideas of a sacrificing priest, an altar, and sacrifices in what one of them openly calls The Mass; and who teach and practise prayer for the dead. Finally, it is by the Clergy of this same Parish that grave offence has been created by Ritualistic processions and services of a kind wholly unknown till now, superadded to our simple and beautiful Burial Service, and against which remonstrance and complaint have been made to your Lordship.

We will only add that as the Rev. Rural Dean Goddes, Rector, of Hamilton, has recently availed himself of the trust committed to him in connexion with the new church of All Saints, in that city, to imitate closely the ritualistic services of Holy Trinity, which have here been followed by such results, the protestant members of the Church of England in Canada can be at no loss to understand what is aimed at when they learn that this same Rural Dean Geddes, has come forward as "the accuser of the brethren," and has charged eleven clergymen, including some of the most faithful and godly ministers of our Church in this Diocese, with "depraving the government and discipline of the Church."

We have the honour to be,

My Lord Bishop,

Your Lordship's most obedient servants,

W. H. DRAPER,
S. H. BLAKE,
DAN. WILSON,
A. H. CAMPBELL,
G. H. GRIERSON,
C. S. GZOWSKI,
J. G. HODGINS,
W. MAGRATH,
JAS. PATTON,
WILLIAM POWIS,
KIVAS TULLY,
B. H. DIXON,
J. GILLESPIE.

TORONTO, 6th January, 1875.